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ABSTRACT

The second installment of comments from the Task Force on Social Sciences Textbooks: Grades five through eight is presented in this document. The first comments, covering part of the textbooks, were attached as an appendix to "Report and Recommendations: Task Force to Evaluate Social Science Textbooks: Grades Five Through Eight" offered in related document ED 063 521. Specific and general comments are given on the remainder of the basic textbooks, and brief remarks provided on approximately half of the supplementary textbooks. Two textbooks analyzed in this paper which require moderate to major modifications in order to meet requirements of the State Education Code are "The Story of Latin America", and "The Social Sciences: Concepts and Values." Minor revisions recommended for seven supplementary textbooks in compliance with the Education Code are included. Alterations are offered for eight supplementary textbooks not in compliance with the state education code which require moderate to major modifications. (SJM)

State of California

Memorandum

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Department of Education

To : State Board of Education

Date : December 28, 1971

File No.:

From : WILSON RILES

Subject: Additional comments from the Task Force on Social Sciences Textbooks, Grades Five Through Eight

ED 066382

Attached is a second installment of comments from the Task Force. Because the work of transcribing these comments has been a much slower job than expected, this installment is still not complete. It contains the last of the basic textbooks and approximately half of the supplementary textbooks. This was all the Bureau of Textbooks found it possible to do with time and personnel available. However, since most of the comments are in approximately the same vein, it should be possible for the necessary decisions to be made without recourse to the specific comments on the remaining supplementary textbooks.

If it is possible for us to do so, we hope to have a few more titles completed prior to January 4.

WR/KRV/im
Enclosures

SP 003 315

Greco, Peter, and Philip Bacon. The Story of Latin America. San Francisco: Field Educational Publications, 1970.

General Comments

In general this is a good book which raises interesting questions. It is particularly good on geography and economic geography, and even has good photographs to stimulate sensitive understanding and discussion. However, it is weaker on the human element. Too many questions are asked without supplying sufficient information as a basis for discussion, which can lead to misconceptions and stereotypes. There is in some various places a patronizing Ango-U.S. attitude expressing a kind of ethnocentric superiority to Latinos. The questions in some exercises, such as on pages 197, 215, and 225, call for the use of comic strips by students for exercises depicting serious Latin American events. This is somewhat demeaning. We would never ask for a comic strip on the bombing of Pearl Harbor, or the killing of Jews in Nazi Germany, and comic strips on serious, documented Latin-American events should not be used either.

Specific References

In "Learning About Latin America," the first Unit:

1. On page 16 there is talk about Spanish colonial architecture throughout Latin America. "Notice the headdress in the detail at left. What influence, Spanish or Indian or both, does it suggest?" This will be an ideal place to introduce the concept of cultural mestizahe. The problem is that mestizahe (miscegenation) is one of the least understood concepts in the United States, and one of the factors that helps to create racial antipathies and lack of understanding. Stressing this from the beginning and throughout the book will be most helpful. Emphasizing Spanish "colonial" as opposed to something which in fact is not imposed by Spaniards, but brought about by a fusion of Spanish culture and various native American cultures would be extremely helpful in breaking down that kind of noxious influence.

2. The picture on page 19 is of a woman whose hands tell a story. The figure of the woman in the picture stresses suffering, without telling about the harsh life and without giving indication that in fact she is an artist; there may be suffering in her life, but there is also an artistic side to it.

3. On page 21 the discussion of Indian Tribes--it states "To the Indian tribes, dye was more than color. Each dye was symbolic. Red stood for blood, black for war." Why in fact, in portraying Indian culture, did they happen to focus only on these two sensational aspects and nothing else? If the question of color is to be broached, then it should be broached in a manner to create some understanding of the various color patterns used and their meanings to Indian societies.

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The whole second part of the book, "People," Unit 2, is not really about people but sort of a camouflage history, and not a very good one at that. By taking this Unit 2 and truly focusing on people as such, in the broadest dimension, and adding some chapters that I will mention, I think this could be an excellent second unit.

1. First of all, Chapter One, "In Olden Times," should be changed. It implies that the history of the Indian in Latin America was a history which ended roughly at the time of the Spanish Conquest. Nothing is farther from the truth, the history of the Indian is not just a history of olden times, it is a history which begins in olden times but runs up to the very present. Now by extending the historical scope and treating the Indian in his greatest historical dimensions, it will tend to get rid of this idea that the Indian is simply a part of the past and not of the present.

2. The major criticism outside of this is the fact that the early part of this chapter falls into the Maya-Aztec-Incas cliche, meaning the treatment of those three cultures as if there were no others. There should be an expansion and at least an indication of the various kinds of other Indian cultures that existed in the pre-Columbian times. The idea is to avoid reinforcing the common misconception that, outside of this pre-Columbian big three, the Western Hemisphere was merely a giant cultural wasteland.

3. Other comments are that the text should remove its heavy anti-Aztec bias and present a more balanced picture, with more evidence and in better social context, so that students can better understand Aztec civilization as opposed to being catechized into certain beliefs on Aztec civilization. Particularly the author should desist from the absurdist position that few contributions were made by the Aztec to civilization. Moreover, the treatment should be desensationalized and should remove those aspects which are demeaning, particularly to persons of Mexican descent in the United States, who identify quite strongly with their ancestors.

4. On page 55 there is a discussion of the beheading of losing ball players. This really will not help much toward breeding intercultural understanding. Moreover, the emphasis on warfare and violence is distorting.

5. The next thing is that on pages 56 and 60 there is a rather non-equally-oriented comparison of Aztec and Inca. If in fact students want to study the comparison of cultures of the Aztecs and Incas based on balanced evidence, this I think would be a rather exciting thing, an interesting comparison which I use in my own teachings. However, this book is loaded. It establishes what the student is supposed to come out with, it even tells him, based on value judgment, that the Incas were superior to the Aztecs, and honest inquiry is in fact foreclosed.

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6. The Incas section stops with the Pizarro conquest, but the whole question of the people down to the present day should be treated. The book deals more with the Indian as a background factor, as a problem, or an obstacle to society, and not as a contributing member in his own cultural fashion. There should be discussion of oppression of Indians in various Latin American countries as another piece to put the puzzle together. The question of Indian resistence at various times to conquest and the destruction of Indian cultures would help to give a more complete picture in this chapter.

7. On page 47, this is a rather tepid kind of inquiry, it doesn't really get to the heart of the matter of comparing Olmec and Mayan about what the connection is, but there could have been some mention of the artistic qualities and craftsmanship of the Olmec as well as the Mayas.

8. On page 48 the question is asked "Did many people have to work together to build this stairway?" That's a decent question, but it doesn't really get to the heart of the matter unless the teacher is prepared to handle it, to explain the great intrinsic development of a society necessary in order to develop a labor system which would permit the building of such a pyramid. It is somewhat doubtful that the inquiry based on the information in the book would enable the student to get the significance of the size of the undertaking.

9. On page 50 the first line, "Maya literature is filled with legends." In school we don't teach the Bible as legend and we don't teach Christianity and its New Testament as legend. We shouldn't talk about other people's religions as legend. A legend about how the earth was created is part of religion, part of the people's beliefs.

10. On page 52 it is stated "They settled near other related Indian groups." Why Indian groups? Why not Indian societies? They are more than just groups.

11. On page 51, the major problem is the statement that corn production was easy and generous--this implies that all the Indians had to do was wait for the corn to grow. There's no mention or even an implication of the care, time, and calculations that went into the harvesting of corn. This says "The abundance of corn made possible the building of Maya cities." What about the idea of the ingenuities of the Indian peoples themselves? When they say "and the lack of it may have destroyed them." May have? This is only one of the many theories, and it might be well to discuss the various theories as far as the fall of the Mayas is concerned.

12. On page 55, the statement that "The Aztec never learned that the building of an empire means contribution as well as conquest. They made no new contribution to man's knowledge. . . ." simply is an unwarranted value judgment.

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13. Page 54, in the discussion "the role of the victim was an honorable one," talks about the Aztec sacrifice. The question of sacrifice of human life is one that is rather difficult to deal with in any context. This discussion doesn't explain sacrifice sufficiently. The only conclusion the students will come to is detrimental to society. This presentation without subcontext to explain the whole philosophy shouldn't be brought up.

14. On page 56, paragraph 2, there is the discussion "that the people of South America long ago were savages. They worshipped many gods but none well. They warred constantly. They even ate their captives." Though the statement is attributed to a legend, it would reinforce the "savage" kind of stereotype which I think this kind of book should get away from.

15. On page 60--the statement at the end of the paragraph "the emperor of the Incas was no match for the emperor of Spain" is something we simply don't even know. I doubt that the emperor of the Incas ar the emperor of Spain ever had hand-to-hand combat, but that kind of iteration can probably be left out.

The Chapter on the Spaniards has the following general overall problems. It would be easy to divide the chapter along these guidelines:

1. When discussing the reconquest, which should be discussed, the book has to explain the rise of the Catholic church, and what this meant in terms of Spain, as well as the rise of other institutions. In other words, the social significance of the reconquest needs to be explained in addition.

2. If the book mentions the Inquisition, the cultural and social context of the Inquisition must be explained so as to make it understandable, although not necessarily justifiable. Also, it should be indicated that the Inquisition existed outside of Spain too and religious persecution was an international phenomenon. In fact, the main goal of the Inquisition was to purify the faith of the church before it was extended to enforcing orthodoxy and indoctrinating foreigners.

3. This is the perfect chance to reemphasize the concepts and process of cultural and physical mestizahe throughout Spanish history, to get rid of the concept of "white" Spaniards. The advantage of this in terms of the minority group is to get rid of this kind of bifurcation that exists among too many Americans--speaking of Spaniards as being Caucasian, therefore good, and Mexican as being Mestizos and therefore somewhat a second level of society.

4. The Moslem period in Spain (711 to 1492) should be introduced. There is no reason for placing them in a chapter "Other Intruders." They are too relevant to the discussion of Spain.

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5. Treatment of the conquest is rather pat and misleading. There needs to be a discussion of the encomiendo and repartimento systems as they function after the conquest.

6. The role of labor both as a contributing factor and as a factor of exploitation should be clarified. The Spaniards should not be portrayed in a kind of dualistic position on the question of bloodshed--for the Spanish, bloodshed looks to be good; for the Aztec, bloodshed looks to be bad, although in both cases there's a shedding of blood.

7. Pro and con presentations of the role of the church in Latin America need to be included to make this chapter fulfill its purpose.

8. The whole discussion on the conquest is generally bad. On page 68, there is a discussion that implies that whatever their vices, these conquerors proved strong on the battlefield. Well, the vices had already set in--they were killing people. But when you see this discussion, you quickly justify killing. "Conquerors are always unwelcome, and the Spaniards were no exception. The conquest was not pleasant for the Indians." That's about as massive an understatement as anyone ever made. "Are conquests ever pleasant for the conquered?" Then, "It meant changes, some good and some bad, for the Indian world." It doesn't describe that world, or the Europeans that stayed in Mexico. There are all kinds of simplistic treatments here that need to be ironed out.

9. On page 72, the discussion is. . . "the Church in America furnished men who stand in marked contrast to Cortes and Pizarro. These churchmen were sensitive to the needs of others. They were conquerors too. Conquerors of inhumanity." That has all kinds of negative implications. First of all, that the Indians were in fact inhuman. Also, it overjustifies the role of the church, which caused suffering to many Indian people. Historians recognize that the church was not always positive in terms of people it touched, that many priests who exploited Indians were all but ruthless in and of themselves. Therefore, a more balanced interpretation needs to be placed before the student so that he can do some proper inquiry.

10. Feudalism, page 67, is a weak statement. It did emphasize order and protection under a noble-like elite, but it also was based on control of land and labor--that is, it was like European manorialism. This was primary in America in structuring a New World "serfdom" of Indian and mestizo peoples--a large and serious omission here. This would clarify the last statement on page 68 and strengthen the discussion of Pizarro on that page.

11. Page 68 is a contradiction in that Pizarro was hardly a Spanish gentleman--he was a swineherd, as stated on page 70.

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12. On page 72, there is near truth. More careful elaboration of the encomienda-repartimiento systems of land and labor use, including Church use of land and slaves, is needed. If the Church was so innocent and so forth, why was there a great State-Church schism and separation of Church (including lands) and State in the 19th and 20th centuries? Also on page 72, it does not stand that Spain is to be judged by happenings in Europe--not true, and the next paragraph has to be adjusted to show the role and contribution of material, spiritual, and balanced statement on Amerind contributions. Finally, pp. 71-72 should just be rewritten.

"Other Intruders"

1. The African must be removed from this chapter, as he was hardly an intruder--he was brought here against his will, as a slave. Therefore, the African should be brought in, not only in terms of slavery, but in terms of the role of free persons of African descent up to the present, just as we are talking about treating Indians and Creole populations to the present. Also, it's very important for Afro-American students to get an idea of the African heritage of Latin America, for identification and understanding, and at the same time for Mexican-American students and Latin American students to get an idea that their heritage is not simply Indo-Hispanic but also has a great African input. Moreover, the questions about different kinds of patterns of discrimination would make interesting comparative studies for the students. It would be necessary to bring someone in that knows something about Africans.

2. On page 83, the treatment of England is perfectly ridiculous. English piracy and raiding on Spanish ships are totally overlooked. Moreover, the last statement in the paragraph on England, page 83, concerning the English tradition of human rights, indicates that what concern there is for human rights in Latin America is an English legacy, and that's too ethnocentric for a book to be published in the U. S. schools. The statement, "although the English long resisted buying and selling human beings, they too finally gave in," gives a totally distorted view. The English willingly participated in the slave trade just as Spaniards, Portuguese, and Dutch participated, and it should not be softened by saying they "gave in" to it. In that same paragraph on England, it indicates that to their credit should be mentioned their suppression of the slave trade in the 1800's. Before making it all a credit, I think some of the economic and political circumstances involved in the suppression of the slave trade in England might bring better balance to that discussion.

3. The discussion on "Immigrants" on page 84 implies that all European immigrants to Latin America go to the city. That simply is not true--witness Southern Chili, where the Germans settled away from the city in the woods, the same in Southern Brazil where Germans,

Italians, and Poles settled away from urban centers.

4. On page 79 appears this invidious comparison again. The Portuguese got sugar cane from the Africans, but this is fine--why is Aztec borrowing so bad? There seems to be a gimmick building here to tie in with "love" and "religion" in the Spanish chapter. It is a weak point. To say that slavery was not considered wrong in Portugal is wrong-minded. Why not say, at least, why the European justified black slave trafficking? And, in a sense, saved and breathed new vigor into an institution--slavery--that was declining in Western culture. . . .

5. On page 80, the analogy about "sugar-raising" and "slavery" is not clear. What is the meaning? Again on this same page, a need to make the real nature of the justification for slavery known. It was not simply a part of hirtory or an innocent activity--show how it was deliberate.

6. Page 83 is not clear--seems to see European immigration as a competition for wages--unusual interpretation where in fact immigrants went where no large masses of "non-free" blacks or Indians were already being exploited.

There needs to be in this "People" unit, Unit 2, a chapter on new world ethnic fusion focusing on that particular social question in its cultural, biological, governmental, economic, and social aspects. The goal of this chapter would be to provoke the student to think about and to understand both the general concept of miscegenation and the specific Ibero-American experience in culture conflict and fusion. The Spanish, Indian, and African elements should be considered in this cultural mestizahe. There should be a chapter on Indo-Hispanic Mexican expansion of the Southwest, and there might be noted their passing into other parts of the United States, Lousiana, Florida, and other parts of the U.S. south. This is a major failing of the book, since it is a grand opportunity both to relate Latin America to the United States and to give American students a greater comprehension of the pre-1846 history of the Southwest, particularly in terms of its societal aspects. At the same time a number of maps could be introduced including one linguistic map.

In the chapter on "Today":

1. There needs to be a discussion of other elements, particularly the role of the blacks and Indians today in Latin America, and the question of exploitation and oppression of Indian populations even to this day in some parts of Latin America.

2. Page 90, 4th paragraph, last sentence "This kind of separation from places and people makes a hacienda or farm almost a society in itself. In such a system the desire for a large family seems quite

natural." That is misleading, and the sentence could lead to misleading discussion in the classroom. Further, on page 91, "However, the desire for large families seems to be built into the Latin American way. It has been part of a system of living." I think we've got to explain a little more context to understand this; moreover, in addition to this "system of living" there should be mentioned the cultural pattern. It needs to be explained quite a bit more.

3. On page 93 is one of the most classic and sensitive statements, under Malaria, 3rd paragraph, "Like some Latin Americans, the malaria mosquito likes to take a siesta, or after-dinner nap, to digest what she has eaten.

4. Page 95 gives a rather misleading comparison in the first paragraph. It states "according to the United States Department of Agriculture, 2,555 calories each day normally are required for most workers in our country." Then it compares with the Latin American. It is talking averages, but what is implied is that the Latin Americans starve, whereas how good things are in the United States. In fact, there is a great deal of hunger and malnutrition within the United States, so this is an invidious comparison that ought to be dropped or at least explained.

Page by page reference to remainder of the book follows:

Page

117 On this page they talk about the government. "Shouldn't it help the poor farmer? It doesn't if powerful landowners run it, and they did run most Latin American governments." The fact is, landowners still have domination over and great influence in the various Latin American governments. On the question of land reform on page 117, a Mexican experience could have been used as more relevant to the Mexican-American students.

120 "The Necessary Liquid," the fifth sentence "Most of Mexico's citizens, however, are farmers. What can be done to help them?" This is somewhat patronizing, talking as if we are the ones to to in and save Latin America; it raises a kind of superiority complex among persons of Anglo descent.

122 Crops--main crops could be labeled as invented in New World or in Old, a useful and interesting way to show inventiveness of native cultures in food products. Good way to highlight native cultural contributions.

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171 On page 171, under "Neighbors," in the first paragraph, it talks about the reasons for our success: "But there is culture too." The implication is that Latin American cultures are inherently unsuccessful. That the Latin American cultures may be different from our cultures is true, but this is using a measuring device that maybe is not the best one for creating real understanding among areas.

172 On page 172, in the whole rest of the part about "Neighbor," the questions are there, but there's not enough information on which to build a reasonable discussion.

180 The whole first paragraph is based on the Protestant ethic, which might be misleading in terms of Latin America people in that it imposes a kind of cultural framework through which to look at Latin America which may not take into consideration the essential characteristics of Latin America itself. There is a statement that says "There are not many large cities in Latin America," which makes me think that neither one of the authors has ever been to Latin America, at least certainly not recently.

183 Second paragraph, "Modern life as we know it is coming to our neighbors south of the border through their cities." Once again this is rather demeaning, as if "modern" is implied to be equated with good, and therefore, the United States is bringing something good--the good life--to a backward peoples. Moreover, the questions that follow in the next paragraph are rather meaningless.

189 The discussion of Latin America's rapidly growing population in paragraph 2, it is an important thing, but at this point it is handled so briefly that it is confusing and it would be to the students. It needs to be expanded somewhat. On the last line, "Withough World Bank loans, how would a country like Colombia get the modern machinery necessary for a job like this?" Once again asserting superiority, and somewhat demeaning to the Colombian people. The book gets away from understanding of the human element involved.

202 The discussion of "The Spanish Crown was so far away that by the middle of the eighteenth century the Indian was almost a slave," the distance was only part of the problem, the Crown knew what was going on. It simply either was incapable all the time, or it generally didn't really care about enforcing it.

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204 The reference to "Tupac Amaru and his band. . . ." Why band? Why not army? "Band" is a rather demeaning term to use. The statement in paragraph 3, first line, "Usually government is for the well-being of people." That's a rather silly statement, certainly not true, and might appear to a minority child as humorous.

205 The fifth paragraph, "The thirst for blood" referring to the Incas, is once again a sterotyping comment. Next paragraph, "How can the very creatures who sometimes seem like angels become animal-like so easily?" This is getting worse and worse as the book goes along, in terms of this kind of commentary.

209 The statement of "Spaniards in America began to believe they were super-Spaniards." It's hardly a comment, it's just a ridiculous concept. It is more important to see how they in fact may have identified themselves with a particular area, or region, or homeland, or for that matter, what was to become a country.

"Bolivar craved for the leading role in the birth of independent Latin American countries. In spite of his hunger for power . . . Certainly he wanted power, but by stressing that fact you tend to get a little distortion about Bolivar himself.

210 Bolivar is writing, then the books says, for whom was he writing? How are the students supposed to have any idea when not enough information in context is given for proper discussion?

The black men who served as revolutionary soldiers would be interesting here, and a chance to include role of blacks.

214 Maybe it is not worth correcting, but Bolivar is seldom accused of being "practical" in government--eclectic maybe, but the earliest Bolivarian constitutions were soon changed and were a failure after 1826.

The first paragraph of discussion of paternalism is quite simplistic and in fact rather slanted.

215 Fourth question, "Have a debate about the value of freedom." This could be an interesting question, but once again, it is loaded in terms of what freedom is supposed to be.

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216 An invidious introductory paragraph is very judgmental and sets up a framework in which students are permitted to look at the rest of the chapter, really stifling inquiry and making restrictive judgments.

219 The entire discussion there is a very Anglo philosophical approach, one which is not really applicable. It is only good for comparison, not for trying to understand Latin America.

220 A series of questions at the bottom of pictures. These pictures in themselves do not give enough information to be worthy of setting out any kind of a discussion, they don't give any kind of information that can do much good.

223 Under the picture, the word "bands" again, "bands" not armies, not revolutionary organizations, but "bands."

223 "Could an illiterate people participate in a democratic form of government? Could they make responsible decisions?" First of all there's a question on whether illiteracy is in fact a basis for accurate analysis, but more important, this implies that having literacy in fact makes you able to make an accurate analysis, which is a bad concept to start with.

225 First question: This is demeaning, there is no basis for this kind of discussion, and unless more information is given, it's not the sort of thing a teacher can really handle.

Question #4: List the qualities of a good leader and then select a current Latin Americ leader and tell whether he fits the requirements." This ignores social conflict and also asks the students to set up an Anglo-based judgment of what a good leader is and then judge all Latin American leaders on that basis.

224 The statement, "The elimination of European rule did not make them (Latinos) more responsible individuals." In other words, the implication is that the authors feel that Latinos are irresponsible, therefore forcing the student to identify with Europe as the only place of responsibility. This is once again a possibly unintentional ethnocentric statement.

226 "We think of cowboys as our very own, a product of the United States." I think that this is going to be a good place to get in the idea that the U.S. cowboy learned what he did from the Mexican vaqueros.

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228 "Argentine cowboys' homes were one-room huts." They were hardly huts--they were one-room houses made of various types of materials. "Huts" is a loaded word. Also "Religion mattered little to the man who had to squeeze nature for his necessities and had succeeded." Once again this doesn't make any sense. It's a poor generalization, especially when it is contrasted with the next page, where there is a whole poem about the God-oriented gaucho. There is a little conflict here.

237 Paragraph 2 introduces a very dangerous concept about shooting being a way to enforce the law. I don't think that this is the sort of thing that we should begin to implant in the textbook as an idea.

Paragraph 4, "It is evident that a need for change exists because poverty frustrates unity." I don't think the fact that poverty frustrates unity is a key characteristic. Rather, it hurts people, and the human dimension is what really counts.

238 The whole discussion there of the Indian is generally demeaning. Thirty-three different Indian languages? Usually cited as over 60, but perhaps I miss the point of the statement.

240 The implication that all Latin American's problems are based on money is rather over simplistic and reflects, I think, a certain value orientation on the part of the authors. Four centuries of unhappiness idea is a gratuity--leave it out. See page 266 for other side of the coin. Why not tied in?

249 "Change is everywhere" idea needs modification? Previous chapter seems to have said change for masses was slow or not present.

272-273 The map and the chart there should be dated, so we will know what period we're talking about. I think it could be quite outdated and therefore has to be changed substantially. Page 27d under the picture "Why can language be a barrier to national unity?" This is loaded, unless it is treated in detail with great sensitivity. As a matter of fact, the rest of that whole question on "The Spoken Word" is totally antagonistic to the idea of a pluralistic society and injects the melting pot concept. One of the problems that the various ethnic groups are suffering is the fact that we force them to conformity that does not go with the basic precepts of our country, which permit cultural pluralism. To use Latin America as a means to stress the need to force a melting pot concept is invidious and insidious.

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280 Second column: "Some scholars say that the Argentine puts the church, his family, and his stomach before his country." That's really demeaning, that's a sneaky way of getting at the country. Moreover, the talk about paternalistic dictatorship has elements that do not represent the sort of thing that you want to implant in students.

295 About the Mexican revolution in 1910, "They were the first Latin Americans to try to make a real break with the past." It is not clear what this means -- with their Indian heritage, with Spanish heritage, with European heritage, or with exploiters? The important thing is to get this thing clarified so the revolution could be understood in its real context.

Last paragraph. The question is so simplistic it is silly.

333 Not 2/3 people pure Indian -- correct figure on p. 334, line 7.

334 "Latino"is not a racial term, but a cultural one meaning "Latin-like" in cultural traits like clothing, language, shoes.

350 Mexican economic growth has not been that rapid"since 1910." Probably more like post-World War II. Correct the impression?

Staff of the Center for the Study of Instruction. THE SOCIAL SCIENCES: CONCEPTS AND VALUES, Brown. New York: Harcourt Brace Jovanovich, Inc., 1970.

General Comments

1. The discussion on the concept of race is in error. This is a totally deductive theory, with no empirical data. There simply are no such groups. Gene-determined traits cluster in many different ways and are not similar within the groups here discussed as "races." "Race" is a general, unscientific concept used to mean "strain," and it cannot be described in scientific ways.

2. The development of cities was a worldwide and not a white European phenomenon, and the discussion of cities should include those that developed in Latin America.

3. There is no consideration of the use of minorities to develop industrialization.

4. "Different" in this book means odd or away from the mean.

5. This book makes no attempt at introducing concepts that will be useful to people grappling with the problems of minority groups.

6. No attention to Indians, with the exception of incidental presentation in sections on Peru and Bolivia. (It does not indicate the fusion of various cultures, which have interacted with one another, and thus fails to take into account the many contributions of the Native American to cultural development.)

7. No attention to Blacks, except for NAACP and Atlanta.

8. Section Two, "Cities and the People Who Built Them," helps to reinforce ethnocentric European-Anglo superiority attitudes toward pre-1492 New World residents (and their descendants, including Mexican Americans), by totally ignoring pre-U.S. cities in the Western Hemisphere. Much has been written on both Indian cities and Spanish cities, and the failure of the book to treat these two phenomena in at least one chapter (preferably two) is unacceptable from both an intellectual and a California legal sense.

9. The chapters on "Seen and Unseen Boundaries" and "Changing Boundaries" should be revised to include a discussion of the formation of the U.S.-Mexican boundary line and its historical-social significance for persons of Mexican descent on both sides of the boundary. In this way the two chapters could deal with these interesting concepts in a manner which would give American students of all ethnic backgrounds a better understanding of the development of the Southwest and help the book come closer to meeting the State Education Code.

10. Revision of the Brazil unit is required: could include more specific information on its political heritage and why it is an example of a nation in change...brief discussion is unconvincing.

11. The section on Negroes in Brazil serves no real purpose in this book, although it could have been used to make comparisons between how slaves were dealt with in Latin America and in the United States.

12. "A Moving, Changing Society" (pp. 149-158) once again reinforces the conception of U.S. society being merely an east-to-west Anglo product. By including comparative Mexican-American material in the section on "A Changing Family Life," by including a paragraph on migrant labor in the section on "A People on the Move," and by comparing the problems of Mexican-American farm workers with those of the people of Appalachia in "Beginning of a Fixed Status," the book could begin to break out of its ethnocentric prison.

13. While the history of minorities in America is not listed as a program goal of this grade level, this text manages to discuss the immigration of European groups to the United States without mentioning the equally significant influx of Chinese, Japanese, Koreans, and Filipinos to this country.

14. Perhaps more important at this particular moment in time, the treatment of the People's Republic of China given in this book is extremely one-sided and biased. A deliberate attempt has been made to ensure that the People's Republic of China is not represented in a favorable light, and factual evidence has been carefully screened in order to retain the traditional stereotype of an inscrutable and implaccably hostile power equally ready to deny liberty to its own citizens as it is willing to engage in acts of aggression. This stereotype is less maintained through the overtly bigoted statements of previous generations of texts, but through a combination of photography that depicts only selected aspects of life (military parades, Red Guard drills, and regimented labor), the conscious exclusion of the PRC's successes, and the omission of acts of aggression perpetrated against the Chinese people by Western powers.

15. The treatment of Chinese history itself is honed to eliminate references to the imperialism of Western powers during the nineteenth century, except by safely tucking a few lukewarm paragraphs on the subject in the teacher's manual where it is likely to go undiscussed in class. The implicit assumption of the sections dealing with Chinese history is that Chinese civilization is inferior to Western technology and that the former's weakness yielded to the superior force of the latter.

16. Although the treatment of any civilization in this book is necessarily limited by the level of instruction, the Euro-centric, Anglo-American bias in its treatment of Asia is both intellectually dishonest and personally degrading to Asian Americans. As

presently constituted, the sections on China are completely unacceptable, and require a total revision.

17. In the extensive section on a cultural comparison between Japanese in Japan and Japanese in America, it is clearly implied that among the things an Asian has to do to become an American is to become a Christian, preferably a Protestant, eat American food, use American furniture, etc. This encourages the feeling that Asians must erase as many different parts of their heritage as possible in order to acculturate or simply survive. There is discussion of what the Japanese are getting from the American culture, without any comment about the many aspects of the Japanese culture which are now coming into ours.

18. The section on China does not serve to encourage thinking about China in terms of whatever is good or bad in that culture today. It should be redone.

Specific References

P. 15 "An investigation into American cultural patterns" two photos both of Anglo American types on the telephone - is this the "American" cultural pattern? Excluding other types of Americans.

P. 17 Cinco de Mayo listed as a "festival" - not true.

P. 20 Nisei - does not make clear that they are American citizens. No mention of WW II incarceration.

P. 27 "(Japanese) office workers are highly respectful toward their bosses...like father and son." Stereotype

P. 28 Questions regarding Japanese culture doubtful.

P. 30 Photo stereotyped - Anglo boys in position of decision, no Chicanos.

P. 45 "Equality" - inequality - value judgements. Chance to use Japanese anthropologist view.

Pp. 102-103 No mention of the major minorities, particularly those groups found in California: Mexican-Americans, Asians.

Pp. 109-112 While Atlanta has made some progress in racial relations in recent years, there are still immense racial problems within that city as well as within all American cities. This account is highly sugar-coated and one-sided. Account needs more accurate information.

P. 111 The simplistic judgment that by changing the conditions of the city, you change race relations...is again repeated. This white-wash needs to be reinterpreted.

P. 113	Question #? disregards Chicano values and motivations and histo[illegible].
Pp. 125-127	"One person many groups" - not relevant to Chicanos.
P. 128	Blacks tend to be presented as poor and the cause of conflict. (e.g. "What might you do to help poor black families overcome their poverty?")...This kind of appeal is typically Anglo and is unwanted by many Blacks, especially when the white assistance is a part of the charity syndrome. The ways to help indicated in the TG-128, are the orthodox, establishment-oriented means for change, which are acceptable, but tend to limit the minority child's scope for alternative kinds of actions and assistance.
Pp. 130-135	"Groups" described are contrary to Chicano experience.
P. 142	Chicana female, stereotyped occupation--sewing.
P. 155	Appalachia - not relevant to Southwest Chicanos (Daniel Boone and Davy Crockett myths continued).
P. 158	"Most Americans now graduate from high school, and more than half of the students who finish high school go on to college" -- not true and further reinforces the Anglo-upper-middle-class focus of this textbook.
P. 199	"Circular Flow" model not relevant to minority point of view!
P. 225	Henry Ford as the first use of the assembly line - not true.
Pp. 255-257	In the section on Peru, which is important to Mexican Americans because it is one of the few sections with a Latin American focus, the authors should rewrite to include a discussion of miscegenation. The same comment holds true for the chapter on Brazil (pp. 384-391). The need to study and understand the process and significance of miscegenation, particularly as it involves people of Iberian descent, is of extreme importance since Mexican Americans are a mestizo people. Therefore the more opportunity students have to study the miscegenation and the greater opportunity they have to inspect various multi-ethnic social systems, the greater chance for future inter-ethnic understanding in our country.

P. 291 — No Chicano groups such as MAPA, LULAC, G.I. Forum, etc.

P. 292 — The fourth paragraph deserves special mention; as the statement that "Negroes want rights and chances equal to those of other Americans" implies that all other Americans have equal rights and chances. If this simplistic statement is to be left in the book, it should be revised to include Mexican Americans, Native Americans, Asian Americans, Puerto Ricans, and other disadvantaged ethnic groups.

P. 308 — Statement reads: "European merchants carried on a profitable trade in China." More accurately, it should read: "European merchants carried on profitable trade and exploited the peoples of China." Explain how.

"Some Europeans became friends and advisers of the Manchu emperors. They had great influence on the government." False. The role of Western advisers in Chinese government during the Ch'ing was always limited to providing technical expertise. Though many Westerners attempted to persuade the Imperial Court to adopt more Western ways, they were consistently resisted. For documentation, see Jonathan D. Spence, To Change China: China's Use of Western Advisers (Boston: Little and Brown, 1969).

P. 310 — The historical sequence of events is too simplified and leads to misconceiving the delicacy of the political changes taking place between 1911 and 1924. Much more needs to be stated in the text on Sun Yat-sen's Revolutionary Principles.

P. 311 — "And there was dishonesty at all levels of KMT government." Connotations of the word "dishonesty" are too mild, the word used by all professional historians in a discussion of the KMT's failures would be more appropriate. That word is corruption.

P. 313 — "People are educated in Communism and are not expected to question it." False. The principles of democratic centralism do in fact encourage debate of issues though they eventually demand adherence to the group decision once it has been debated. An appropriate democratic analogy would be that acceptance of the majority-endorsed candidate by supporters of other contenders for the same office.

On the same page: In discussing the failure of communes in the 1950-1962 period, the text absurdly ceases with

a record of dismal failure. By simply extending the historical period under consideration, this initial judgment is reversed. The communes and agriculture in general, while not providing an opulent standard of living, are now successful in meeting the basic needs of the populace.

P. 314 "Land is owned by the government. Most businesses are also government-owned." This is misleading and full of semantical duplicity. The people of China, through their participation in communal decision making, are members of the government, it is true, and they do own their land collectively. To assert, however, that the government owns the land is ludicrous, because the concept of ownership in the American capitalistic sense is inapplicable to describing the revolutionary economy of the People's Republic.

The next sentences continue: "Thus, the government can control production in agriculture and industry. What is produced, how it is produced, and for what prices it is sold--these questions are decided by the government." In the context established previously--that the Chinese government (in the Western stereotype, a few high-ranking members of the Party) owns the means of production--the implication is that the government centralizes control of the economy for plutocratic and self-serving reasons. The reader bringing to bear capitalist assumptions would logically assume no less, though in fact the idea and practice is distinctly contrary to that assumption. Centralized economic planning in a country like China permits rational allocation of resources and long term planning not possible in a free market economy. While this does involve a restriction of economic "freedom," it is a compromise of such individual ability to control material resources to attain a more harmonious interaction of the total economy. Perhaps such a concept is, in the author's opinion, too sophisticated for this level of study. If so, they should have omitted their discussion of ownership and control or modified it so that it presented a less distorted view of economic life in China.

P. 315 Describing the Cultural Revolution: "They began attacking anything old or foreign." Again, this is reductionism. The Red Guard, if one were pressed to define the scope of their attacks in one word, could probably best be described as aimed against "counter-revolutionaries" who opposed the political thought of Chairman Mao-Tse-tung. This might or might not involve

attacking what was old or foreign, but in any case the categorical assertion of the text is a clear and fallacious oversimplification of reality. For precise documentation see Richard Baum and Louise Bennett (editors) China in Ferment: Perspectives on the Cultural Revolution (Englewood Cliffs, New Jersey: Prentice Hall, 1971).

P. 316 — Describing the "red vs. expert" controversy in the Chinese Communist Party: "Those who wanted power to put their own policies into action--and who probably backed the "experts"--were removed from office. Or they became less powerful." This is outdated, especially with regard to Chou En Lai's consolidation of moderate power and Nixon's impending visit to Peking.

P. 317 — "One of the problems of the 'Great Leap' was that few goods are imported from the West. The Communist Party and government, instead, rely on their own production of goods." Why is self-sufficiency and refusal to trade with the capitalist world an evil?

Pp. 318-319 — "In Iran, the goverment works somewhat differently. The shah, a leader born to his position, makes the decisions he feels will best help the Iranian people. Often, these people, such as the peasants, do not take part in the decisions made for them. In Communist China, the government makes even more of the policies. It sets long-range goals for everyone in the society, and it expects the people to work toward these goals." This is a misleading comparison. The government in the People's Republic may well make more decisions for the people than the Shah of Iran for his people, but that is largely because people at all levels in China participate in communal decision making, and because they are in fact the government.

P. 328 — Nation - Boundaries (erroneous information) portrays USA as paternalistic to Mexico.

P. 332 — Shows the boundaries of a stateless nation, the Basques. The book does not do nearly enough with this. The only significance of the map seems to be in a discussion of boundaries, and the book entirely misses the value of discussion of stateless people.

Pp. 352-353 — The discussion of Spanish colonial government and society is so brief and simplistic as to distort reality. Unless a more complete treatment can be given to colonial Hispanic American government and society, it should be omitted altogether so as to avoid establishing or reinforcing false conceptions of the Mexican American's colonial background. It is based on the white European elitest point of view on development of local government in Latin America.

P. 373 — The People's Republic is now obviously a member of the UN, and Taiwan has been expelled.

Pp. 384-391 — A number of simplistic errors occur. On page 384, for instance, the term "gaucho" is used, and the Spanish pronunciation given, whereas the word is used in connection with Brazil, where Portuguese pronunciation is entirely different.

TG-23 — "Where Japanese costumes are readily available, as on the West Coast, the skits may be done in costume. Where costumes are not available the children may want to make their own costumes." Despite this text's laudable effort to present a culturally unbiased discussion of Japanese and Japanese-American cultural patterns, the bias of the authors emerges in these instructions to the teacher. Japanese clothing is not apparel but "costumes"--exotic and tantalizing and alien. Ultimately, the implication of such an attitude is that Japanese customs are foreign to The American Way of Life and that therefore, Japanese-Americans and other citizens who have immigrated to America must shuffle off their cultural baggage if they wish to be accepted in this society as full members.

TG-33 — The inference that "Indians...adapted to a natural environment...could not adapt easily to city life," implies a negative bias for all Indians. The coverage of the American Indian is very limited and needs further consideration.

TG-21 — Information is missing when contrasts are proposed in TG, (e.g. "Note: Seventy-five percent of all Americans live in cities."This needs to include the implied contrast with Japan, which will be found to be similar); and "They pray to their religious leaders (such as Buddha). Those of us who believe in God pray to our God." Lack of information on Buddhism creates typical misconceptions about Buddhism.

The concept of "borrowing" is not well explored; it lends itself to negative impressions and sterotyping the Japanese mentality. "The Japanese way of life continues along with borrowings from other cultures. They borrow in a Japanese way and for Japanese reasons."

TG-29 — Concept of "Americanism" should be more appropriately expressed as "Western." Need to distinguish between "Americanization" and "Westernization."

TG-31	It is difficult to see how students could come to the conclusion: "On the basis of all your work, what can you say about the culture of the U.S.? C: ...many people contributed to it." Only the concept is evident; no examples were forthcoming in the text.
TG-69 Text 54-59	Need to show alternative contrasts for city development and for different status and role hierarchies. All example precludes "Eastern" examples: assumes city development is a "Western" phenomenon. Could develop the Latin American heritage or Asian system for alternatives.
TG-71	When commenting on status and roles they do use Chinese example: "...soldiers at the bottom," the comment is quite misleading. The merchant and so-called "mean"people (entertainers, artisans) occupied this position in traditional China.
TG-101	Noticeable omission of how the democratic system is not useful for all citizens, (e.g. the institutionalized practices of discrimination; the lack of social mobility due to unequal opportunities).
TG-105	Need to elaborate on the "middle-class concept" in the context of "Now."
TG-105-107	The whole approach to economic development, from the guild system forward, is given only a "western" orientation.
TG-115 Text 105-106	The discussion on "equality" assumes too much. Does not discuss inequalities of opportunity. The American problem depicted by the text is the physical well-being of the city. There is little mention of the human problem of racism since "segregation" has already been resolved. This section needs revision.
TG-117	When comparing the problems of Negroes to immigrants and how they are different, one of the exceptable comments is: "The immigrants were white so they were not as easy to spot...Once white immigrants were socialized, they were accepted by others"...This distortion and misrepresentation of the anguish experienced by Mexican Americans, American Indians, and Asian Americans in this regard leaves much more to be stated in the students' text.

TG-121 Line of questioning seems ridiculous: "T: What do you know about Atlanta just by seeing its position in relation to the equator? Essential response, C: We know that the climate is warm because areas fairly close to the equator are warm." Without saying it, the argument of the "lazy Blacks" is implied. This question has no bearing on the content being presented. Should be completely omitted.

There are other teacher led questions which are objectionable: (e.g. "T: What did the people of Atlanta do about problems of unemployment? C: They allowed and helped black people to start their own businesses." The word "allowed" is offensive and needs explanation at an attitudinal level.

TG-123 "T: Did they solve all of their problems with the help of the national government? What were some of the other ways?" This implies that all is well with the city of Atlanta...what about the people of Atlanta?

TG-282 Statement: "They (students) trace in depth the end of virtually all Chinese traditions and the emergence of radically new political, social, and economic systems that are shaped and directed..." This conception of Communist China tends to omit such developments as thought reform, which is closely associated with the psychological and social traditions based on Confucianism. (e.g. See Robert Lifton, THOUGHT REFORM AND THE PSYCHOLOGY OF TOTALISM).

TG-335 Need to mention how Western powers acted imperialistic during the 19th and 20th centuries in China. This kind of comment is completely lacking and thus presents inaccuracies.

TG-337 In a discussion of China and the West during the nineteenth century the text gives the following summary to the teacher: "All of these forced the Chinese to make changes in their way of life. They also brought about distrust of Western nations, and, at the same time admiration of Western technology." China did not "admire" Western technology during the nineteenth century, though she may have feared its effects. With the exception of an infinestimally small minority of Western educated Chinese such as Ying Wing (Yale College, 1854), Chinese attempted to restore traditional social patterns rather than adopt Western ways. When the need for the use of Western technology was acknowledged (as perhaps in the

Kiangnan Arsenal) it was confined to a very limited sphere and done with reluctance. Most Chinese probably knew nothing about Western technology and only a small segment of the bureaucracy and comprador classes in the treaty ports really had any contact with that technology. For documentation see Mary C. Wright, The Last Stand of Chinese Conservatism: The T'ung Chih Restoration, 1862-1874 (New York: Atheneum, 1967).

TG-339

"Pictures on text page 312 (student's book) show political parades and demonstrations, frequent occurrences in Chinese cities. The demonstrations are, of course, for the government and against outsiders." What proof is there that the parades are not for the people and the nation instead of the government? Can that really be reasonably inferred from the photograph? What suggestion is there that the photographed demonstrations are "against outsiders"? Are the demonstrations against imperialist aggression? If that is true, that should be specified. Stating that the demonstrations are against outsiders gives the teacher the utterly erroneous impression that this is simply one more mindless totalitarian society irrationally and implaccably hostile to the rest of the world.

TG-341

"What can you say about the Chinese Communist Party and what they did in their first ten years in power?" ..."They failed to build a new economic structure." The question biases the response. Given the ten year period under consideration the reply is of debatable accuracy. Given the full scope of recent history and the present reality of the situation, it is a distortion and false. The same incorrect presumption is made in the next set of questions on the same page, which reads in part, "Even though many economic programs have failed..."

Acuña, Rudy, and Peggy Shackelton. Cultures In Conflict: Problems Of The Mexican American. New York: Charter School Books, Inc., 1971

1. "Problems of the Mexican American" should be deleted from the title. Or, it could be shortened to "The Mexican Americans."

2. On page 10, delete sentence: "He can probably be found hotrodding around town like other Mexican Americans."

3. Map on page 17 should be completed by adding states that have been building up Mexican American populations, such as Nevada, Utah, Washington, and parts of the Midwest.

4. On page 58, question No. 3, omit "A," leaving "Dońde está . . . ."

5. On page 80, the picture shows Fess Parker as Davy Crockett. This might be acceptable if the caption were retitled to indicate that this represents the myth of the Alamo.

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Bailey, Helen Miller, and Maria Celia Grijalva. Fifteen Famous Latin Americans. Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1971

Quetzalcoatl should be clearly delineated as a sacred being, not an ordinary human.

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Espenshade, E. B., Jr. (Ed.). Goode's World Atlas (13th Edition). Chicago, Ill.: Rand McNally & Co., 1971

For the European area there is a map of the linguistic groups in Europe, large and easy to read. The rest of the world is portrayed on a very small-scale map that is difficult to read and includes far fewer groups. There should be a separate large-scale map for the Americas, so that Indian linguistic groups can be included and the map can be easily read. Also, there should be a map of religions in the Americas, so that Indians can be included there also.

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Webb, Kempton E., et al. Western Europe, Eastern Europe. New York: William H. Sadlier, Inc., 1969

This book does not relate directly to the charge of the task force. However, it is suggested that a number of pictures purporting to be typical of the European scene but containing black persons should be changed to include persons who are more truly typical of Europe.

Bassiouni, M. Cherif, and Sister Thecla Shiel. Youth and the Law. JUSTICE IN URBAN AMERICA SERIES. Boston: Houghton Mifflin Company, 1970

On pages 86 and 87, the discussion of delinquency carries out the old stereotypes of the diclectic process - slums breeding crime. These two pages should be revised. Also, the sections on citizenship, youth and family, today's urban migrants, and the generation gap should afford opportunities to include something about the Chinese and Japanese-Americans in Chinatowns and Little Tokyos.

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Groll, Richard, and Jack Zevin. Law and the City. JUSTICE IN URBAN AMERICA SERIES. Boston: Houghton Mifflin Company, 1970

This book is written from the point of view of the white community mostly, and the ghetto is pictured as the source of crime. There is no discussion on the relationship of minority groups to the law. "Pain in the ghetto" on page 25 must be revised from this point of view.

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Shapiro, Alan, et al. Black. AMERICA: LAND OF CHANGE SERIES. Chicago: Science Research Associates, Inc., 1970

The only distrubing thing about this book is that it ends on the note of the Watts riots. It is recommended that the last chapter be left out and the chapter on the most recent black endeavors be added--Cleveland, Washington, D. C., Fayette, Ark. etc.

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Salitore, Edward V., and Evelyn D. Salitore. Past, Present, Future: California Information Almanac. Lakewood, California: California Information Almanac, Inc., 1971

The main need of this volume is complete overhaul of materials on Indians. The treatment is far too brief, particularly in comparison with the discussion of the Bureau of Indian Affairs and its programs. There should be a section on each Indian group in California. The ethnographic material is in the simplest Kroeberian tradition of trivia, describing Indians in terms of their houses, canoes, etc.--the lowest possible level of information. It includes nothing about Indian culture, the relationship of the Indians to the presidios and pueblos and missions. The language used in what description there is of the relationship between the Indians and the Spanish and Mexicans is sugar-coated. The botany section could make some interesting statements involving the expertise of the Indians in medicine and food botany. Also, the various active Indian organizations are ignored, such as the California Indian Education Association.

The section on population should make mention of racial diversity of Californians. Although there are many facts, well researched, no real effort is made to include minorities.

Changes will also be needed in relation to Indians in the sections on Ranchos, Russians in California (regarding Pomo Indians and Bay Area Indians), presidios, pueblos, Treaty of Guadeloupe Hidalgo, Gold Rush, Indian claims cases (those are still going on, although the book implies that they are finished). Indians in missions are very inadequately dealt with (there are 10 pages describing each mission and its history, with almost no description of the role and contribution of the Indian within the mission). They also should be included with fishing resources and oceanography, economy and employment in historical times, income, manufacturing and trade, mineral resources, transportation, conservation, recreation (no listing of Indian museums or museums in California concerned with native cultures or the recreational development on Indian reservations, which is an important new aspect of economic development in California), the section on counties (no indication of what Indians live in the various counties; no recognition of the place of reservations and rancheros in some counties, where this may be as much as a quarter or a third of the total land in the county). In the chronology of selected dates, there is no emphasis on significant dates for Indians. The index is not accurate in terms of the data in the Almanac itself about Indians.

Each of these cases might require only a few sentences, but their absence is glaring.

Long, Luman, et al (Eds.). The 1971 World Almanac and Book of Facts. New York: Newspaper Enterprise Association, Inc., 1970

1. Half of page 464 would have to be completely rewritten. It is supposed to list Mexican-American leaders, but names are not well chosen. Cargo, for instance, is not a Mexican-American. Also, this essay gives the impression that California is a bilingual state, and this is not so--which fact is causing much trouble right now. Official addresses and some names should be given for the more important Mexican-American organizations.

2. Should include brief coverage of each Indian tribe and reservation in the U. S., listing official addresses and people in charge of certain projects. Also, Custer's last stand is treated as a massacre, which must be changed. There should be some coverage of Indian religions, some Indian names in the biographical sections, and some mention of Indian LaCrosse teams.

3. Should be some mention of black ball clubs.

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O'Donnell, Patrick A., and Charles Lavaroni. Population, Production, and Pollution: A Chain Reaction. Newport Beach, California: Franklin Publications, Inc., 1971

1. This book completely ignores the fact that Indians have been concerned with conservation for a long time, that they consciously worked with nature, and that their philosophy was that plants and animals have a right to live as well as human beings. Some recognition of these facts should be included.

2. Written from a white middle class point of view, the book deemphasizes the human element in conservation. Particularly it neglects to recognize that the greatest sufferers from pollution in general are the minority groups who live in the inner cities.

3. Sections on population should be gone over carefully to be sure that adequate indication is given that genocidal population control is a real concern.

Mensoian, Michael, and Hugh Brooks. Arab World, New Africa. New York: W. H. Sadlier, Inc., 1969

1. Page 36. These maps are not racist, but an inference can be drawn that is misleading. ". . .vineyards introduced by the French, most of whom left the country . . . ." The French didn't just "leave"--there was a six-year revolution they don't even mention.

2. Page 74 does not reconcile "dirt rich" with "no economic opportunity." This is a basic fallacy in the whole book--no real explanation of the abject poverty in the midst of incredible riches.

3. Page 199. Here is an implication that the British simply took over the African monarchies. They didn't just "take over"--they fought battles and whole wars in order to do so.

4. Pages 134-41. The focus on South Africa is very misleading. Johannesburg should not be used as an example of an African city, since it is really a European city. Apartheid is not even mentioned, and this is a very serious omission.

5. Page 140. This discussion indicates that the dispute over South Africa's control of South West Africa has not been settled. Actually, it has, since the U. N. ruled that such control was illegal.

6. Page 157. Here is a good, factual picture of peeling bark. But this is a primitive method hardly used today.

7. Page 175. Congo and Nigeria are supposed to be the hope of Black Africa. But the whole vicious nature of Belgian colonialism is ignored.

8. Page 181. Nothing wrong here factually, but it negates the spirit of African independence.

9. There is not nearly enough attention paid in this book to the wide national involvement in the oil industry. There should be much more, and a more cohesive explanation of its relationship to the extensive poverty.

10. There should be a deeper focus on Arabism and Islam as ideologies that transcend the usual concept of national boundaries.

11. There should be some focus on the relationship between the "Arab world" and black Africa. The Sahara is not as rigid a boundary as the writers try to make it appear, and there has always been much communication across the desert. The book seems to have a subtle bias in favor of the Arab sector as against the rest of Africa, indicating that the superior civilizations that have existed in that area are not really "African." This bias should be removed.

12. The treatment of Israel gives no suggestion of the rather special relationship that has developed between Israel and the new black African nations. Israel has found a source of friends there and has been very effective in helping with the development of these emerging nations. This treatment also gives no illumination on the background of the emergence of the state of Israel, which is essential to any understanding of its culture and society.

13. The treatment of Asians in Africa is simplistic and completely inadequate.

Nava, Julian., Mexican Americans: Past, Present, Future. New York: American Book Company, 1969

General Comments

The author needs to go through and look over his facts, look up almost every fact. The number of errors in dates, misspelling of names, just total basic factual inaccuracy is at an unacceptable level. It needs to be cleaned up quite consistently. Moreover, the title Mexican Americans: Past, Present, Future is misleading; in point of fact it is really only "Past"; there is very little about the "Present" and absolutely nothing about the "Future". It is quite misleading, and if we are going to keep this title, the book will have to live up to it. It doesn't even discuss the Chicano movement, and it must in order to be an acceptable book. It must talk about what is going on in terms of a balanced picture of the Chicano movement and give some indications as to the direction of the future. Finally, throughout the book there is a tendency toward a very demeaning treatment of the Mexican American, negativistic view. Much of this stems from a kind of Hispanophile view of things, not to go overboard on the Indian aspect of Mexican American past. But here the Spanish background is emphasized to such a degree that the Mexican American who feels some sort of tie to his Indian heritage finds it rather demeaning and becomes rather out of contact with the book.

One of the things that can be done is to get rid of this whole fallacious concept that is going out of style, intellectually out of style, because its not descriptive of what really went on. It is kind of a Spanish Colonial history. What we're talking about is not a nation, because a nation of Mexico developed in 1821 as a national political entity, but Mexico as a cultural area, as an area of people. In fact the Mexicas were among the Indian group civilizations which lived in what was then called Mexico. That is the basis of the name Mexico, and so the "feeling" of Mexico as opposed to the existence of the national entity was there. American history books quite commonly refer to "American" even before the year 1776. Most schools teach with books on United States Colonial history or Colonial America, they don't say "English Colony". We don't title their forces "English Colonies in America". Its "Colonial America" or "Colonial United States", so "Colonial Mexico" is a perfectly clear expression. Further, in discussion of expansion into the Southwest, we are not talking about Spanish expansion, as very few Spaniards were involved in the expansion of the Southwest. It was a Mexican expansion in the Southwest. The process of Mexicanization which involvel cultural and biological mestizahe developed in the very beginning of the arrival of the Spaniards into Mexico as fusion took place. The people that went into the area were Mexicans, the only two aspects Spanish about the expansion were the fact that there were Spanish political institutions, and, second, a Church which was tied to Spain. In terms of people, in terms of economy, in terms of the social life and the cultural life and contacts, this was of fusion with local Indian people, this was a Mexican colonial borderline more than a Spanish borderline. One of the most harmful things both to Anglo understanding of the Mexican Americans and the Mexican Americans' problems in understanding themselves is the fact they have a constant feeling of this line of Spain, Spain, Spain, with Spain identified with Mexico, Indian or Mexican identified as being second rate. It is not wise to go overboard on the Indian aspect either. The point is it is a fusion of Spain-Indio-America which is Mexico. A truly "Mexican" is something unique and something in which Mexican American students can take pride; something which Anglo and other students can see with respect and dignity as something which has a historical past and something which is not just an interlude, but a long historical trend of which I think this sort of thing will help develop understanding.

The whole treatment of the Indian is a demeaning one, which must be revised. There are many negative things about the Indian in this book. Take Page 8 in particular. This page presents a lot of things that are rather nonsensical and misleading. "Government is making constant progress to guarantee liberty and equality under law for all citizens." "It is remarkable that the existence of so many races, religions, and beliefs has not torn the nation apart." "Americans have not always acted fairly or justly as a people, but they have tried to learn from their mistakes." These are misleading concepts. We are all working to make a better America, many of us are, but pollyanna talk about a country that doesn't exist does not help analysis or help to build the future of our country. I think in getting into this much greater emphasis on mestizahe and the development of a Mexican past as opposed to a Spanish past, the Mexican American will be more easily understood. A Spanish past is something that took place in Spain. The Mexican past is something that took place in Mexico, including the United States Southwest up to 1846. This means all of the various Indian groups are part of Mexico and make up Mexican history. Then Spain overflows in, and those persons from Spain who come to Mexico then fuse into the trend of Mexican history. To delineate the pre-1821 period as "Spanish Period" is really distorting the issue.

The discussion of Spain itself needs to be revised. There should be many more paragraphs on the question of the influence of the reconquest on the church, the Inquisition, the land, fendalism, or whatever you want to discuss. There needs to be more on other Mexican Indian civilizations overall.

Specific Reference, Page 48: "Settlements in the Southwest were small." "Small" is a bad word here, it gives the impression that there was not really much society in the Southwest. In fact, there were a number of cities developed in this period.

The bottom of Page 48: "Hispanic culture of the Southwest was on the defensive as the Nineteenth Century drew near. The American immigrant or trader was aggressive compared to the Mexican." There weren't American immigrants, very few if any before the end of the nineteenth century, so one can't tell what this all means, it's way out of context. "Hispano-Mexican inhabitants were confused by the aggressiveness of the Anglo-American." I think this is demeaning to the Hispano-Mexican. "They were not used to such conduct and they found it difficult to adjust to American customs." Why did they have to adjust to the customs of these strangers? Page 49: "Unlike the young United States, the Spanish Empire did not promote equality." What does it mean, the United States promoted equality? Slavery wasn't abolished until 1863, and even now we're still fighting for more equality. The United States promoted more equality only in certain aspects, but to state that the Spanish Empire operated against equality: there were attempts to create equality or to create better lives, although not extending to all citizens. This is exactly the case in the United States. They are not exactly parallel, but there are similarities. To imply a gross difference is quite demeaning to Spaniards, also to Mexican Americans. Page 61: The whole discussion of the Battle of the Alamo again, this terrible slaughter. The whole question of Texas and Mexico is really handled rather poorly, as if the author were more interested in getting the book adopted in Texas than in trying really to explain history the way historical researchers show that it has occurred. The Treaty of Guadalupe Hidalgo needs greater expansion, particularly to explain the various treaty provisions. How they were developed, how changes were imposed by the United States Senate, and that whole process. This helps explain the question of human rights as they have developed since. Page 63, Second Column, Paragraph 3: Once again, this is very demeaning to the role of the Juaristas. It says "the French Emperor, fearing war with the victorious American Union, withdrew the French troops." Very little is said about the many Juaristas who sacrificed their lives to get rid of Maximilian, not just a matter of the U.S.

getting rid of him. The next sentence, "The United States, at this time, wanted only to help Mexico regain its liberty." That is a concept that has been challenged for quite some time. Page 68, Second Column, extremely demeaning to Mexican American peoples and Mexico, and it needs to be changed. Page 70, Last Paragraph, Second Column: "Politics in Mexico are not as democratic as they should be and under big government, the common man is not always fairly treated." Thats true, but to apply the phrase to Mexico when in fact this is a pretty common thing in lots of countries including the United States, is unduly burdensome; in conclusion, it indicates that the author feels that Mexico is somewhat unique in this matter, which in fact it is not. Page 78: One statement is indicative of the kind of statements that must be errased from this book. Second Column on Page 78: Talking about Mexican Texans, "Most of these lived a life somewhere between that of an Anglo and that of a Negro slave or an Indian." Well that gets everybody, that gets the Mexican, that sticks it to the Negro slave and also to the Indian, the Anglo is the only one who comes out on top. Page 79: The whole major questions of Mexican American resistance movements are ignored: Texas Rangers, Cortenna, the Salt War: these are all aspects of Mexican American life that are being left out. Page 76: The whole chapter on "New Lands, New People" generally ignores the positive role of the Mexican Americans - the question of resistance, the question of cultural and societal developments, civil rights struggle, whatever it may be, all the positive things that can be identified with Mexican Americans seem only passive. They were victims of oppression, but nothing positive that the Mexican American can identify with or that can be seen from the point of view of the people. The general discussion of Mexican Americans today ignores the causes of poverty in the discussion of poverty on page 96, or the other causes of the various kinds of casual problems that need to be raised in this kind of book, not in great depth, but at least to get an idea of what's going on. Moreover, a great deal more attention in this chapter must be paid to the Chicano movement, to place it in some sort of balanced perspective. In general, it presents far too rosy a pattern, as if every Mexican American were really moving ahead now. If Mexican Americans are shown as not really facing any problems, this is a misleading book for the Anglo students and for the Mexican American students. One of the big problems that Mexican Americans are faced with is being identified as a group that does have special problems in our society, and it is one that must be brought out in this kind of book so that action can be brought both by Mexican Americans themselves and Anglos in our society who are in a position to relate to Mexican American needs.

Crain, Clark, et al. Oriental World, Ocean World. New York: W. H. Sadlier, Inc., 1969

1. This book really doesn't discuss the 19th century relationship between China, Japan, and the West, which is crucial in understanding the modern period, which they have gone through by a caricaturization of the Peoples Republic as solely a militant, aggressive, truculent, and belligerent kind of nation.

2. This book excludes any mention of the ancestor cult. This is probably one of the most important sociological kinds of information that would be very useful for the first and second generation of Chinese and Japanese Americans to be able to understand the behavior of their parents and their grandparents in dealing with these concepts. It is open in the text to put it in where it talks about the Chinese beginning to concern themselves with man and his social environment.

3. The whole discussion of Confucism is misleading and incomplete, and this is very important if Asian Americans are to understand their heritage. This is something that does not have to be deculturated, since it is acceptable and is not in major conflict with our social norms.

4. Very irresponsible in assuming the Japanese totally responsible for World War II. Also, it says that the U. S. was terribly generous to the Japanese in victory, but it does not state that the U. S. representatives were the designers and the writers of the Constitution, nor does it state that we were the ones that modeled their economic system. Does not mention the problems in taking over Okinawa. They imply in comparison that whereas the Chinese went Communist, the Japanese accepted the free enterprise system. They were forced to! Their economic policy was based on their needs and not on a major ideology, which this implies.

5. All the later sections on China deal with young people, portraying them as very militaristic and implying that we need to be very "leery" of these people.

6. Most of the pictures in the modern China section portray some kind of actual or potential violence and are not appropriate.

7. The discussion of the Samuri is misleading. It emphasizes "hacking" and "savagery," but does not go into the Bushido or all the codes of honor and the intensive training of the Samuri.

8. In talking about Hawaii, it says "Polynesian and Hawaiian ancestry comprise about one-half the population and Americans from the mainland about one-fourth." Now who are the people of Asian ancestry, and who are the Americans? There are very few aliens in Hawaii. Those of us who are of Asian descent are also Americans.

9. In the discussion of India, there is a very inadequate treatment of the caste system. It doesn't point out that what it meant historically was color. It is also far oversimplified--there are hundreds of castes.

10. There is a need to delineate the influence of Buddhism, which is not done. Moreover, there is only a very simplistic treatment of Hinduism.

11. The book is demeaning in that it runs down the economy of India, whereas there has actually been much progress from time to time.

12. Nationalism is shown as a twentieth century phenomenon, whereas this is not true at all.

13. Japan is pictured as a "hustling nation," which implies putting something over. The information in this section is dated and inaccurate. Authors are not aware of paternalism, socialism, and the merit system as ingredients in Japanese society.

14. On page 125, there is a picture of children all looking worried! And on page 135, a picture of some little girls learning to shoot rifles--with the astounding statement, "shooting at targets for the present."

Bennett, Robert, and Thomas Newman. Poverty and Welfare. JUSTICE IN URBAN AMERICA SERIES. Boston: Houghton Mifflin Company, 1970

1. The whole treatment of poverty in America in this book is stereotyped. It is interesting that on page 2 it mentions poverty of the spirit, then points out that members of primitive groups took part in ceremonies and rituals they believed to be important so it was possible for them to be poor in body and rich in spirit. Actually, this statement can be applied to any society. This is an excellent opportunity to go into something really significant, but they do not follow through.

2. On page 5, the graph at the top of the page is misleading because it does not break the figures down sufficiently. The highest level shows that the top 20% control 41% of the income. This should be broken down to top 5% or top 1%. Even that would be misleading, since much of the income at this level is capital gains which are purposely not received because they would be subject to taxes.

3. Page 8 refers to the fact that most Spanish speaking people are listed by the U. S. Census as white. When you look at the percentages of whites that are poor, if it is true that Chicanos and Puerto Ricans are included in that group, this means that there are very few Anglos in that 12% poor white category.

4. On Page 13, it indicates that black people have made much progress in the past 100 years, but even now 2 out of 5 blacks live in poverty. This really reinforces the idea held by some whites that if the blacks have been free for more than 100 years, why aren't they doing any better?

5. On pages 14 and 15 there is a very poorly done and misleading discussion of Chicanos and Indians. For instance, the questions asked on page 15 about a little house obviously indicate that Indians should live on reservations. But no real attention is given to this question, as it should have been.

6. The next section, on "Why Is There Poverty," is again extremely superficial, influenced by Moynihan: "Beef up the family income, and everything else will follow in its train." Without any other explanations, that is a very dangerous quote.

7. The discussion of the power of the poor is extremely misleading. Obviously these people do not know about the history of resistance by the poor, such as peasant revolts, etc.

8. There is question about lumping all people who get out of the category of the poor into the middle class. That is a device designed to obscure the significant differences between so-called lower and upper middle classes in this country. Actually there is a tendency to get away from the term "middle class" altogether and to regard the working class as a separate category, giving a five-tier system. The people this book lumps into the middle class do not share power with the rich.

9. In talking about the origins of government aid, they fall into the same trap as those who assume that the wealthy farmers in San Joaquin County who are receiving agricultural subsidies are not on welfare.

Dicker, David, et al. Urban America: Problems and Promises. New York: W. H. Sadlier, Inc. 1971

1. Chapter 5, on Education, is somewhat racist and contains stereotype portrayals of blacks in the ghetto. It has a very superficial treatment of segregation.

2. This is a half-truth book--the facts are accurate enough, but the context fails to deal with community control or the other social factors that are operating. The book does not get at the root causes of urban decay.

3. Page 91 contains demeaning statement: "even the poor are beginning to realize that they, too, must join together to fight poverty."

4. On page 3: "Most Americans were country folk, and lived far from the pace and excitement of early cities." This statement completely ignores the Mexican and Indian element, many of who were town-oriented. No mention of cities in the southwest or Indian cities at all.

5. Page 52 and following: Here is a more serious problem, for the book ignores the problems of the urban areas with other inner city immigrants. All was not necessarily sweetness and light in the earlier ghettos either.

6. The whole assumption of this book is that people must be deculturated and assimilated if they are to fit in our society.

7. Almost no mention, and certainly no treatment, of Mexican Americans.

8. The chapter on drugs includes a discussion of methadone but does not indicate that this is a purely experimental drug as yet and not available for general use.

9. Puerto Ricans are several times mentioned as an immigrant group, which they are not, being American citizens.

10. Only one mention is made of Asians.

Cohen, Robert. The Color of Man. New York: Random House, Inc., 1968

1. One misleading idea results from three statements made in different parts of the book concerning the fact that racial prejudice, or, in one case, racism, did not arise until the nineteenth century. This is true only when it is the scientific approach to racism that is under discussion, or when reference is made to institutionalized racism. These statements are made on pages 86, 98, and 103, but since they are not qualified, they have an overall misleading effect.

2. Also on page 86, there is what amounts to an internal contradiction, at least in degree of sensitivity. "The upper class of aristocrats treated the lower classes in the same way regardless of color. . . . The only difference between them was that the light-skinned European slaves and servants could usually earn their freedom after a number of years. The African slaves usually remained slaves all their lives and so did their children." What a difference! Although these facts are probably correct, the opening statement must be revised to indicate that there was at least one very big difference.

3. The photographs in this book are very fine from an artistic and human point of view (although many are poorly reproduced). However, some of them are not relevant to racial traits or to the subject of the text at all. For instance, what is the relevant point of the pictures on pages 88-89? Also, the pictures from Asia are extremely unbalanced in that they show only one level of life. They concentrate on poverty and are exclusively from Hong Kong. The pictures on Africa lack balance in that they do not show any modernization, just tranquil backwardness. Page 16 has pictures of individuals, each representing a continent. The picture for North America is a blonde - which is certainly stereotyping.

4. The presentation of the reasoning to explain the idea that man probably arose first in warm areas of the world is really quite unnecessary, since it is pretty generally accepted that Prof. Leakey has proved this point with abundant evidence. Why hesitate to say that original man came from Africa?

5. On page 53 and following, there should be much more emphasis on social selection as against natural selection. This is the opportunity to hammer that concept home, and it is a very important one that is not often encountered.

6. The focus of this book is to generally black-white. There should be far more about brown groups, particularly Mexicans, and Orientals, particularly after page 86.

7. On page 106, the discussion on reverse prejudice is poorly done. Blacks setting up their own independent churches in Africa is not an example of color prejudice so much as it is a result of the colonial structure of the European church, which makes a break from the church a break from colonialism. Nor is the rejection of Christ as a white person a matter of color prejudice.

8. On page 105, mulattos should not be defined as "half-breeds."

9. The section on 70-71 which discusses the establishment of and conflicts between large empires jumps from the 8th century to the 13th without explanation. The Aztec and the Inca empires would fit into that time span, and it is important that these be included because they are pertinent to later discussions of race mixtures.

10. The discussion of revolutions in the name of freedom and equality should also include, in only a sentence or two, those groups which are minorities who now encounter the problems of race and color.